

D 3930

File No. ....

SHANGHAI MUNICIPAL POLICE.

C. S. 6, Special Branch. *5930*

REPORT

Date. November 16, 1937.

Subject (in full) Advertisement appearing in North China Daily News of November 14  
1937, over Box 1876.

Made by D.S. Mischenko. Forwarded by N. Medvedeff, S.S.1.

With reference to the attached cutting from the  
North China Daily News of November 14, 1937, I have to report  
that the person responsible for insertion of this advertisement  
and the leasing of Box 1876 is Dr. Victor Westsharp-Frene whose  
address is Rooms No. 110 and 1005, Cathay Mansions.

Dr. Victor Frene, who forms the subject of Special  
Branch File D.3930, is some 55 years of age and is reported  
to be a German born naturalized Chinese. He is a well known  
lecturer who was instrumental in founding the now defunct  
China Study Centre, which was formerly situated at 468 Great  
Western Road and later established at Apt. 208, No. 587  
Bubbling Well Road.

*V. Mischenko*

D. S.

*16/11*  
D.C. (Special Branch).



27499

WAR news, through interviews and  
other kind stories offered to  
foreign correspondents and newsgencies  
by qualified foreign writer, just return-  
ed from interior, well-connected, speak-  
ing fluent Chinese. Please address Box  
1976, N.C.D.M. -221

196  
D. S. Mischenko  
Urgent, Please.  
15.11.31  
M. M.

# THE NORTH-CHINA DAILY NEWS.

WEDNESDAY, AUGUST 12, 1937

## Self-protection for Shanghai

To the Editor of the:

"North-China Daily News"

Sir.—If Shanghai is a "city of lost souls" the correspondence on the next war which has been published in your paper every day from August 18 up to August 24, and is nearly filling the correspondence columns of your Sunday issue, shows that Shanghai is trying to find its soul. If Shanghai would once begin to tackle its own problems with just as much energy as world-problems are taken up for discussion by Shanghailanders, there is a chance that Shanghai may acquire the reputation of being one of the most unprejudiced and mentally active cities on earth.

If your correspondents would combine and form a Round Table Conference on the Next War, the result of which would be embodied in a Memorandum to be forwarded to the press or even published in booklet form, I am convinced that the League of Nations and all the other world-saving Peace-promoting agencies would be made to sit up and to take notice of the fact that Shanghai is not in vain an international city and that Shanghai has not wasted the opportunity of developing international-mindedness; although there are not only two but three schools of political thought at present endeavouring to provide the world with leaders. In your issue of August 24, V. R. I. is bold enough to assert that "the Land-of-Confucius boys are equally susceptible to the virus" of regionalism.

International thought springs from international life. Because life in Shanghai is more international than that of any other city on earth, it is able to produce the most advanced international thought. It is only by a pure, a purely international way of thinking can discovered internationalism be avoided, and the nations be saved from the horrors of war.

Internationalism is not based on nothing more than a desire for less enlightened people to be educated and converted to the ways of a superior race.

Internationalism is not based on the desire to impose one's own way of life on others.

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is bigotry which drives the nations into war. Wars are not waged over money, territory or trade" but have as their common cause "the providing this bigotry itself with an outlet. It is this bigotry which gives the so-called "mugwump guys" "who are now busy preparing for wholesale extermination on a grand scale" of the capacity to "see few foolishness in their follies." Not a political system, but the bigotry underlying it, "its pseudo-religious appeal," is the thing which is endangering civilization.

That is Shanghai's contribution to the attempt at preventing war by eliminating its cause, undertaken in all countries at this time of world-crisis. The whole last paragraph is produced by putting the main idea contained in the correspondence on the "Next War" under the search-light of your leading article of August 21, entitled "Bigotry's Ban." It seems to me, no diagnosis ever made anywhere else, is more satisfactory and sounder than that which you and your correspondents have obtained through the study of the symptoms of the great psychological disease which ravages the world.

If Shanghai would take itself seriously and have the courage of its convictions, Shanghai would not only exert a great service to the population of other continents but also discover the means of preserving its own existence, which will be very seriously threatened by one of the two extremes: either the coming and growth of internationalism, or the

S. E. REC'D.

S. D. 39.30

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SHANGHAI MUNICIPAL POLICE

SHANGHAI MUNICIPAL POLICE

File No. REGISTRY

No. S. B. D. 3930

Section 2, Special Branch 86/18, 8 36

REPORT

Date August 7 36

Subject "JEAN HURE", nom de plume used by VICTOR FRENE (Chinese name:

J. B. Fee).

Made by D.P.S. Henchman

Forwarded by

DBR 20 C.O.

On Tuesday, 4th August, I was approached by Mr. G.D. Jack, with whom I am slightly acquainted, who requested me on behalf of Mr. Clarke of Clarke's Inquiry Agency, to find out the name of the person who had written two or three letters to the Editor of the North China Daily News, under the nom de plume of "Jean Hure."

I told Mr. Jack that it was impossible to comply with Mr. Clarke's request but being interested to know why investigations were being made, I made enquiries and subsequently ascertained that "Jean Hure" is the pseudonym of Victor Frene (File 3930).

Victor Frene is reported to be a German by birth who has become a naturalized Chinese and who is now residing at 79 Soochow Road.

Other particulars

D. P. S.

Officer i/c Special Branch.

*[Handwritten signature]*

N.C. 8/11  
CHINA'S WOES

Two evils

1. 8/30

To the Editor of the

"NORTH-CHINA DAILY NEWS"

SIR.—Enough has been said on the question whether "Communism and Japanese Imperialism" is a greater curse to China than "Personal Militarism." I shall desist, and would apologize for usurping so much of your valuable space on a purely domestic question which may not be of interest to your foreign readers. The fact is both the two evils are curses of China and it does not matter much which is the greater curse. With the elimination of Chen Chittang and his associates from Liang Kwang "Personal Militarism" is nearly passed.

I must apologize for speaking of the Generalissimo's rather than of the Government's generosity as F.D.Z. has so kindly called my attention. Indeed have I erred. The reason I have made the mistake is because, as the President of the Executive Yuan, the Generalissimo, is the actual head of the National Government, in accordance with the Organic Law, I had in mind this official capacity when I wrote of the Generalissimo's generosity to his antagonists.

It is difficult to understand why should both John Hines and F.D.Z. worry about the retention of General Pai's services when at the time of their writing, the appointment of General Pai to the post of Governorship of Chinchang has already been gazetted. The question is not whether the Government want his service but whether he wishes to serve or not.

No matter how gifted an officer and administrator, General Pai may be, his present defection has in fact disqualified him for any position of confidence with the Government. How are we sure that we can depend upon him in an emergency? To divest him of the command of the army that might place its allegiance to high personality above that to the nation, is a grave consideration.

These words are well-considered in the nation. There is no room in the service for a player who persists in refusing to do the grand stand. General Pai, the star player must take his place in the captain's chair, the only suitable position for a player like a good sport. On the other hand, if his personal character and influence prevent his becoming an useful tool, many will be sorry to see Government it would be better for him to "Follow the people" and join the Chinese Communists. As observed in your recent lead article "Militarism."

At present, I wish to draw your attention to the several recent developments in the Chinese political field. The most important is the recent visit of the Chinese Communists to the Chinese Nationalist Government. The Chinese Communists have been invited to the Chinese Nationalist Government to discuss the Chinese situation.

For attention  
A. S. Hanchman

S. 2.

ch

*N.C.P.N.*  
**CHINA'S WOES**  
*3.8.16*  
**Hint to Nanking**

To the Editor of the

"NORTH-CHINA DAILY NEWS"

Sir.—Because Mr. Kao Kwox, in his letter of July 31, published in your issue of August 1, under the title of "Two Evils" still mentions my name, I hope you will allow me to say a few words in reply to him. I am glad to be able to quote part of your leading article of July 31, entitled, "Question of Method" as a refutation of Mr. Kao Kwox's argument, in the expectation that Mr. Kao Kwox may in this way, be more easily induced to pay attention to certain points, which he seems to have overlooked.

You write:

The Capital Government is aware that in such matters pure logic is an unreliable guide. One of the most attractive, yet often embarrassing traits of Chinese thought, is the belief in the methods of compromise. The defeated enemy is seldom pressed to extremes. The unsuccessful litigant is often given more than he deserves lest the disgrace of failure should unduly expose him and so discomfit the court. It was felt that the original decision to confirm the Kuomintang generals in their present posts had something of this spirit. Now it is pointed out that the confirmation was agreed upon when Kwangtung was still defiant. Its reversal by decision on the transfer of the two officers to other important—but in most men's eyes less significant—posts, is being criticized by a strong section of opinion which in other respects supports the Central Government. Friends of Nanking, in fact, fear that the Government should be rushed into an error which might mar the exceedingly good impression made by its general handling of a difficult situation.

Towards the end of your leading you say:

If the two generals could be definitely assured that their course of Kiangsi would be in the future would satisfy demands of the movements of the Central Government, decisively in the national cause, and could therefore have government's acceptance. Otherwise, the Central Government would consider it advisable to review the position. Point is world recognition. The Chinese, however, will do their best to avert any risk of their actions being interpreted as a sign of weakness.

It is the opinion of the Chinese that the Central Government should

not be too hasty in its action, but

should be prepared to meet any

eventuality. The Chinese are

not prepared to be drawn into

any conflict with the Central

Government, but they are

not prepared to be drawn into

any conflict with the Central

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A "Scientific" View  
N.C.D.N. 5.8.36

To the Editor of the  
"NORTH-CHINA DAILY NEWS,"

Sir,—If the foreign community of Shanghai were a little bit more interested in Chinese politics, a chorus of applause would welcome your leader of August 4 entitled "Desperate Courses." The first phrase of the second paragraph of that leader reveals in scientific terminology the psychological origin of the Kwangsi crisis. You write: "There is respectable sanction now-a-days for the view that aggression may proceed from a reasoning or unreasoning fear of restriction on legitimate growth of natural freedom of action." All those who know General Tai Chang-hu are conscious of the fact that it is indeed nothing but "fear of restriction on legitimate growth and natural freedom of action" which forces him to endeavour to render the progress of Kwangsi secure by putting up resistance against interference from outside. Your leader mentions "the exceptional services rendered by the two Kwangsi generals to the Kuomintang cause and to the province under their command." You add that "no province has better fulfilled General Chiang Kai-shek's prescription for defeating expansionist propaganda by close attention to the needs of the peasants and farmers. You give the advice that "every possible effort should be made to compose the situation without reference to arms" and you come to the conclusion that "General Chiang Kai-

shek would compass the most spectacular political triumph of his career if he would win" the co-operation of the Kwangsi Generals. Your understanding of the motives animating the chief actors in this modern Chinese tragedy is deep enough to induce you to inform them that "their fears of victimization are out of date in the light of the new spirit prevailing in the Central Government."

In General Pai, the Nanking Government has a creative collaborator of the very first rank. It is to be expected that during two years of experience in the management of government affairs will have enabled General Chiang to appreciate the value of massive collaboration as a means of hastening the success of his own aims. As a product of the Chinese General Chiang will continue the Chinese sentence which says:

"One, no doubt, cannot engage. But if others do it so far as possible, he should do his best to help them. Two, no doubt, one can do nothing. Three, one can do almost everything, except to do nothing."

That is the Chinese sentence. But nothing can be done without a political will. That is the Chinese sentence. Before the Chinese sentence may now be added the Chinese sentence of new meaning: "One, no doubt, can do nothing in the Nanking Government."

THE SHANGHAI TIMES, WEDNESDAY, MAY 2, 1906

SHANGHAI MUNICIPAL POLICE

S. B. REGISTRY.

No. D 3930

Date 1/5/1906

Dr. Victor Frent, the founder of the China Study Centre, will give three lectures at the meeting room of the Study Centre, a Chinese ancestral hall, situated behind the Columbia Building Academy, 468 Great Western Road, on Wednesday, Thursday and Friday, May 2, 3 and 4, at 5.30 p.m. The title of the first lecture to be given to-day (Wednesday) will be "A Physiognomist in China," that of the second, "The Chinese Centre, and the third, "The Chinese Man and Chinese Food." The third lecture will be given on Friday evening.

Particulars from passport examination form filled in by Dr. Victor Frene. (Chinese name: J.B. Fee?).

-----

Dr. Victor Frene (Chinese name: J.B. Fee?)

Age: 51.

Chinese by naturalization.

587 Bubbling Well Road, Ascot Apartments.

Advisor to the Chinese Government.

P/p No.88 issued by the Municipality of Shanghai  
on December 4, 1933.

Arrived in Shanghai from Hongkong on January 29, 1934  
in the s.s. President Coolidge.

Object: Lecture Tour.

Sojourn in China: 20 years.

References: Dr. Tsai Yuen Pei  
Mr. Chen Shu Jen etc.etc.

6598  
SHANGHAI MUNICIPAL PHILATELIC  
C. & S. B. REGISTRY.

No. D

Date

THE SHANGHAI TIMES, WEDNESDAY, APRIL 25, 1934

Dr. Victor Frene, the founder of the China Study Centre, has returned to Shanghai from his journeys to the North-West and the South-East of China, which have occupied his time since the end of November last. He is now lecturing in connection with the "New Life" movement at Chinan and Fuh Tan Universities to Chinese students in Chinese.

See file  
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SHANGHAI MUNICIPAL  
C. & S. B. REGT

No. D

Date

THE SHANGHAI TIMES, TUESDAY, NOVEMBER 28, 1933

Victor Frame, the founder  
of the China Study Centre, has  
left for the North and will be  
absent from Shanghai for about  
ten days.

FILE  
JB

No. D

Date / /

## Buying Power Analyzed For China's Needs

### French Suggests Change Of Shanghai As More Industrial Center

In his article on "China's Buying Power," which was given yesterday, the author, Dr. J. C. H. Lee, of the Chinese University of Hong Kong, said that the Chinese Government should consider the possibility of shifting the industrial center of the country from the coast to the interior, and that the Chinese should not be afraid to do this.

Dr. Lee said that the Chinese should not be afraid to do this, and that the Chinese should not be afraid to do this, and that the Chinese should not be afraid to do this.

DR. J. C. H. Lee

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NOV. 16, 1932

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THE SHANGHAI SUNDAY TIMES, NOVEMBER 12, 1933

"China's Buying Power" will be the subject of the lecture which Dr. Victor Evans will give in the lecture room at the China Study Centre, 468 Great Western Road, on Monday at 5.30 p.m. In this lecture all the traits of Chinese psychology which influence foreign commercial activity in China will be discussed by the lecturer, and an analysis of the factors determining China's buying power will lead to certain conclusions which should be of interest to the foreign merchants of Shanghai.

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SHANGHAI MUNICIPAL POLICE.

SECTION No. D 3170  
Date November 6, 1933

REPORT

Subject (in full) The China Study Centre.

Made by D.S. Prokofiev. Forwarded by S. B. R. C. I. S.

With reference to the attached cutting from the North-China Daily News of September 25, 1933, containing announcement of a lecture on the subject of "The Psychological Discovery of China", which was to be given by Dr. Victor Westharp-Frene on the above date at the Meeting Room of the China Study Centre, No 468 Great Western Road, the lecture in question was attended by the undersigned. Some 25 foreigners were present.

In a brief opening address Dr. Frene explained the object in his coming to Shanghai as being as follows:-

"My attempt in the course of the 20 years I have been in China was to try to make use of the new kind of psychology (what I call a scientific psychology) as a means of discovering what is right with China, what is wrong with China, and how the East can help the West and the West help the East. I have come to Shanghai now in order to submit the results of my research to you and to the Western World and in order to find out whether the results of my research could become applicable to the future transformation of life; the future reform of life in the East as well as in the West".

The lecture in which Dr. Frene made an attempt to explain the psychological constitution of China by applying the method of the "new natural science of psychology", was the first of the series of 12 public lectures he proposed to give in Shanghai in the near future in the English language. Each of these lectures was meant to provide an introduction to the work of groups of persons interested in discussing a particular subject under the guidance of Dr. Frene in the Foreign Department of the China Study Centre. In a similar manner 12 lectures were planned to be held in the Chinese language for the benefit of Chinese residents which will lead to the formation of <sup>a</sup> number of discussing groups in the Chinese Department of the above institution. The following groups are proposed to be formed:-

## SHANGHAI MUNICIPAL POLICE.

## REPORT

Station,

Date

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Subject (in full) .....

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1. Psychological	7. Scientific
2. Educational	8. Agricultural & Industrial
3. Literary	9. Commercial
4. Artistic	10. Linguistic
5. Musical	11. Tourist
6. Journalistic	12. Social.

Attached prospectus ( Appendix "A" ) contains a brief outline of the purpose and organization of the China Study Centre, as well as an outline of the point of view underlying the activities of each of the twelve groups. A special group "providing information concerning ideas, procedures and apparatus for Chinese reconstruction" is also proposed to be formed in the Chinese Department.

In the course of October five introductory lectures were given by Dr. Frene at No 468 Great Western Road and one at the Foreign Y.M.C.A., following which he announced on October 29, that the registration was open in the Foreign Department for membership in the following groups:- Psychological, Literary, Artistic, Musical and Educational. The Linguistic group is also functioning, which, together with the Social group, apparently has taken place of the "Residential Headquarters" Dr. Frene originally planned to establish in Shanghai following his arrival in this city. The Social group which has not yet been formed, will "serve as a testing station for the capacity of mutual understanding developed by members of all the different groups in the course of their studies".

The China Study Centre was first established on October 1932, at No 884 Yu Yuen Road. These premises were vacated towards the end of the same year. At present the office of the China Stu-

SHANGHAI MUNICIPAL POLICE.

REPORT

Station,

Date 19

Subject (in full)

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Forwarded by

dy Centre is situated in Apart. 208, No 587 Bubbling Well Road, while a Chinese Ancestral Hall at No 468 Great Western Road is used as a meeting room.

Dr. Frene employs at least two secretaries, one Foreign and one Chinese. It is very likely that following the formation of various discussing groups in both the Foreign and the Chinese Departments he will require the services of several assistants. This accounts for his advertisement in this connection and for the nature of questions he asked the prospective candidates for the position. (Vide remark of the Clerical Assistant Cook on the attached cutting from the "China Press" of July 1, 1933).

The introductory lectures are given free of charge, while fees amounting to \$ 10.00, 15.00 and 20.00 per month and person are charged for groups of ten, five and three persons respectively, each group meeting once a week.

Whether Dr. Frene's venture is successful from the financial point of view remains to be seen yet. His public lectures attracted only a very small audience. In this connection it is alleged that the China Study Centre is financially supported by certain Chinese circles. According to the report of the "China Press" of July 1, 1933, the activities of the Chinese Department of Dr. Frene's institution were started under the auspices of Mr. Sun Fo and Dr. Tsai Yuen-wei, which, together with his general pro-Chinese attitude, would seem to corroborate the above surmise. Enquiries into this matter as well as in the activities of the Chinese Department of the China Study Centre are being made by D.I.Kuh.

So far, no information is available which would suggest undesirable character of Dr. Frene's activities in connection

SHANGHAI MUNICIPAL POLICE.

REPORT

Station,

Date. 19

Subject (in full)

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Made by \_\_\_\_\_ Forwarded by \_\_\_\_\_

with the establishment of the China Study Centre in Shanghai.

A. Prokofiev

D.S.

*APR 11*  
Officer in Charge Special Branch.

*File off*

NORTH CHINA DAILY NEWS

October 29, 1933

**THE CHINA STUDY CENTER  
FOREIGN DEPARTMENT**

*Office*

587 Shuhing Well Road  
Ascot Apartments, Flat 208  
begs to announce that the

**REGISTRATION FOR  
MEMBERSHIP**

in the following groups

**IS NOW OPEN:**

Psychological, Literary, Artistic,  
Musical, Educational.

Prospectus, Mimeographed copies  
of introductory Lectures by Dr.  
Victor Fréne and List of Member-  
ship Fees on request. Interviews  
daily 5-7 p.m. or by appointment.  
Telephone 35996.

*Agricultural and Industrial Group  
Lecture by Dr. Victor Fréne*

**THE MOBILISATION OF  
CHINA'S AGRICULTURE  
AND INDUSTRY**

on Monday, October 30, 5.30 p.m.  
at the Meeting Room, 468 Great  
Western Road.

*The Hall is seated. All are welcome.*

**x10722**

St. 3930 7501

## CHINESE BEHAVIOUR IS EXPLAINED

Dr. Victor Frene Gives  
An Analysis Of The  
Vital Difference

"Why does a Chinese behave as he does?" This is a question which many foreign residents of Shanghai ask themselves every day. But most of them, very quickly, give up the attempt of ever finding a reply. And perhaps no other race is more difficult to explain than the Chinese. Supported by 20 years of experience gained in a purely Chinese environment and by years of scientifically psychological training, Dr. Victor Frene, yesterday, in a lecture given at the Foreign Y.M.C.A., attempted to give an outline of a scientific analysis of Chinese behaviour.

The lecture was divided into two parts: 1.—The Chinese type of behaviourism. 2.—The strong and weak points of Chinese behaviourism. In essence, Dr. Frene suggested that, whilst human behaviour, in Western behaviourism, is conceived as the outcome of the interaction between the stimulation produced by the environment and the reaction generated by the human body, in Chinese behaviourism it was the brain which provided the stimulus and the body which provided the reaction. According to Dr. Frene Chinese behaviour was, therefore indeed the exact reversal of Occidental behaviour. That was what rendered Chinese behaviour so incomprehensible to non-Chinese. Chinese behaviourism, however, is not the result of any special Chinese environment, but is the result of the Chinese way of life.

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## LECTURE ON FUTURE OF SHANGHAI

### Views Of Dr. Victor Frene Of China Study Centre

"Shanghai's Only Hope" was the title of the lecture given by Dr. Victor Frene yesterday afternoon at the meeting room of the China Study Centre. This lecture was designed to serve as an introduction to a psychological study of problems of Chinese reconstruction, which will be discussed in the two following lectures on the two following Mondays by the same lecturer. It was divided into three parts: 1. Why the future of Shanghai is insecure. 2. How to render the future of Shanghai secure. 3. The gap which has to be bridged.

Commerce being based upon goodwill, Dr. Frene considered it his duty to point out to his audience that the only safe and reliable procedure of obtaining goodwill was that of producing mutual understanding. And this understanding, according to Dr. Frene, was not to be brought about by empty talk or high-sounding after-dinner speeches, but only by a completely new mental attitude among adults and by completely new methods of education for the children of the different nationalities. Everybody should learn to observe the ways of daily life as sincerely as possible and to do his very best in endeavouring to explain them. Nearly all human activities in the East were based on common observations of these and other ways of life which were very far removed from the Western way of life.

The third chapter of the lecture will be given on October 28th in the meeting room of the China Study Centre, 12,000 Taiping Road. The admission is 50 cents.

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**CHINA STUDY CENTER**

*Foreign Department*

*From London by*

*Dr. VICTOR PARKER*

*at the Meeting Room,*

*468 Great Western Road*

*(behind the Columbia English School)*

*Educational Group*

**SHANGHAI'S ONLY HOPE**

*on Monday, October 23, 5.30 p.m.*

*Agricultural and Industrial Group*

**THE MOBILISATION OF**

**CHINA'S AGRICULTURE**

**AND INDUSTRY**

*on Monday, October 30, 5.30 p.m.*

*Commercial Group*

**CHINA'S BUYING POWER**

*on Monday, November 6, 5.30 p.m.*

**ALL ARE WELCOME**

*Inquiries Telephone 35926*

*xc10451*

## FROM CHINESE ART TO LABOUR

Discussions in Four Lectures  
by Dr. V. Fries

From psychology through literature, music and painting down to the question of efficiency of manual labour and to that of the economic power of productive power and political power, that was the road which Dr. Victor Fries has guided his hearers in the course of his four lectures on Chinese painting which constituted the first series of his lectures given before the China Study Centre.

The last of the four lectures was entitled "Hill-Water Pictures". This lecture was given on Monday afternoon and was divided into three parts: 1. What Painting means in China. 2. The Comparative Study of Chinese Paintings. 3. The Psychology of "Hill-Water Pictures". The lecture was brought to conclusion with a discussion of the question of China's national identity.

In this lecture, Dr. Fries demonstrated the fact that Chinese painting, in its essence, was not a reproduction of objects but model to which, in modern terminology, would be called a synthesis of descriptive, decorative and expressive elements. The Chinese painter, in his endeavour to be representative of the object, did not copy the object but all the elements of the object.

## A MUSICAL NOVELTY FOR SHANGHAI

### Demonstration Lecture Is To Be Given To-morrow

To-morrow, (Monday) at 5.30 p.m., Dr. Victor Frene will give the third of his series of lectures at the Meeting Room of the China Study Centre, 468 Great Western Road. This lecture will be entitled "Chinese Psychology and Occidental Natural Science Combined in Music."

In this lecture Dr. Frene will briefly explain the psychological and scientific theories, which form the background of his writings on Musical Psychology and Oriental Music published in Paris, London, Turin, Calcutta and Tokyo, and then, for the first time in China, demonstrate his new method of musical interpretation evolved out of a combination of Chinese Musical Psychology with Occidental Natural Science. Dr. Frene intends to form a choir performing songs from the Chinese "Classic of Poetry" for the purpose of demonstrating his procedure more fully in future, and all music-lovers are invited to make use of the first opportunity to become acquainted with the new musical conceptions, the practical application of which should provide Shanghai with a "new, purely scientific, psychologically sound and truly international

form of musical self-expression. The lecture will, this time, begin at 5.30 sharp. Before the beginning of the lecture, autographed copies of the first two preceding lectures given by Dr. Frene will again be available for the convenience of those who have not been able to assist at the whole series.

THE PSYCHOLOGICAL DISCOVERY OF CHINA.

Sketch of a  
Lecture given on September 25th, 1933,  
at THE CHINA STUDY CENTER  
by  
DR. Victor Frene.

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To-day's lecture is meant as an introduction to the psychological group of studies and I intend to give other lectures as introductions into all the other groups. Next Monday I intend to give a sketch of the most important ideas contained in the Chinese Classics, and on Monday, October 9th, a lecture on Chinese Music; on the 16th, a lecture on Chinese Painting. These four lectures will be most intimately connected because the lecture on Chinese Classics will prove the essential statements contained in today's lecture, and the lectures on Chinese Music and Painting will aid other proofs. Naturally, all these brief lectures cannot be complete in all details - they are only sketches - and today's lecture is bound to be the most sketchy of the four. Today's lecture is bound to be the most sketchy of the four, because today's lecture is naturally the most complicated. But I ask you kindly not to be impatient and to let me know of the objections and doubts and questions you may have, because our way of discussing things is entirely new and therefore there are bound to be many doubts and many, many, questions. I shall do my best to solve these doubts and to find answers to the questions.

Today's subject is "THE PSYCHOLOGICAL DISCOVERY OF CHINA". Before I begin my discussion I have to point out that what I mean by "psychology" is something very, very, different from what is ordinarily understood by psychology. Today the term "psychology" is still open to so much misinterpretation that I have first to explain what I do not mean by it. To that purpose, I shall quote George A. Dorsey, the American authority, who has very admirably described what psychology has meant up to now.

"Of all the 'ologies' I studied in school, the one that gave me the least light on man and myself was psychology - geocentric, possibly, mineralogy. It worried me. I wanted to learn about my own and man's psyche, and I did not. I assumed it was because the course was over my head. It was. For this reason. To the old psychology heads were like crystals - by gazing into them, called 'introspect', the mind could be seen and studied. Crystal-gazing never did call itself a science; mind-gazing did; but is now also only a cult. The introspectors could not agree as to what they saw. But that they were looking at 'mind' they had no doubt. Their logic was simple and convincing; mind is not matter, the body is matter, mind and body, therefore are

separate and distinct entities. They turned the body over to sawbones and kept 'mini' for themselves and went on arguing about what they saw in it.

'I see red,' says one. 'Is it pure?' asks another. 'Is it perception, sensation, connotation, or ideation; or is it a conception, or the imagination? Is it as content, awareness, or as ego? If as ego, can you time it; if as awareness, can you weight it?'. This is all nonsense, of course, but not more so than the psychology I studied in school".

That is what Dorsey says and I am very glad to have been able to quote his text, because I believe it describes the psychology which we all have learnt in school much better than anyone else before or after him has done. What concerns us as far as I can see is that this traditional psychology has up to now never been of any use to those who wanted to understand themselves. Up to now psychology has not become a science and as therefore fulfilled none of the functions of science. If psychology had already become a science and been used as a science we all would be able to manage our lives scientifically and not only the small but also the great difficulties of life could, to a certain extent, be eliminated by the new natural science of psychology. If psychology had been a science and used as such in 1914 there would have been no war and if it were a science and used as such now there would be no second world war. If psychology could be rendered useful as a means of explaining the East to the West and the West to the East, the relationship between foreigners and Chinese, between Chinese and foreigners, would be something quite different from what it is.

My attempt in the course of the 20 years I have been in China was to try to make use of the new kind of psychology (what I call a scientific psychology) as a means of discovering what is right with China, what is wrong with China, and how the East can help the West and the West help the East. I have come to Shanghai now in order to submit the results of my research to you and to the Western World and in order to find out whether the results of my research could become applicable to the future transformation of life; the future reform of life in the East as well as in the West.

This psychology is essentially different from the traditional psychology, particularly in so far as it is entirely evolutionary. It explains human power as a force evolved out of natural power; the physical power contained in nature evolves, according to this psychology, into power contained in the human body. The power contained in the human body evolves into the power contained in the human brain and the power of the human brain is the greatest, and strongest power contained in the human body and therefore is capable of transforming nature. Transforming nature in ordinary language means inventiveness. The brain has the capacity of inventing things and creating things and this transforming power of the brain is the fundamental life power of the well developed human being. If you want to know how much morality you have try to find out how much inventiveness you have.

This is a sketch - a very brief and general sketch - of the fundamental doctrine of scientific morality - dynamic

morality. This dynamic morality, this dynamic psychology is so different from the traditional morality that one would, in fact, have to invent a new name for it. It should not be called 'psychology', because it is so different from what has been called 'psychology' up to now.

In psychology, it is exactly the same as in education. You know, James Harvey Robinson, in his book entitled "The summarizing of knowledge" has said "The most important thing in human life is education, but the education which we need would have to be so different from the one we have that we would have to invent a new name for it". In psychology it is exactly the same - it is so different from the one we have that we would have to invent a new name for it.

As Le Dartec says, as soon as science begins to influence life we shall discover that our way of talking - our speech would have to be completely changed. By teaching children the terminology which we teach at present we lead them to form wrong ideas.

After this very brief introduction concerning the essential ideas upon which I have based my research, I am now coming to our main point -

### I. CHINA'S PSYCHOLOGICAL CONSTITUTION.

What is China? Very big? Very small? Very difficult to get at? Very easy to get at? Psychologically speaking very small and very easy to get at because China is only the North West. Shensi province, the capital of which is Sianfu. Szechuan province, the capital of which is Taiyuanfu. In brief, the North West. Why do I say that psychologically speaking only the North West is China? Because Chinese civilization came from the North West and the ideas underlying Chinese civilization were born in the North Western environment. Having come from the North West this Chinese civilization was imposed upon the rest of China. Even to Confucius, who was born in Shantung province, it did not quite conform and to the inhabitants of the Yenan-tze Valley it was still more unnatural. To the Cantonese it is perfectly absurd, this psychology, this morality, invented in the North West, born near the Gobi Desert. That is what the North West is - a hilly desert. In the North West you have river beds without water, hills consisting of nothing but stones, upon which nothing can grow.

Now we come to the point where we have to explain how this environment has influenced the Chinese mind - the inventors of this Chinese civilization. I have been trying very hard to find a procedure of explaining this connection between the North Western environment and the Chinese mind to you who are living in Shanghai and who have never gone to the North West and will never, I hope, have to go to the North West, and I have, I believe, found a way of explaining to you what this kind of environment means and has meant to the Chinese.

I am quoting as an example a man whom we probably all know - one of the most brilliant men who has ever lived - a Westerner - and I am asking you kindly to remember for his life - how the absolutely uncongenial environment which with he had to live - how that influenced him. I mean Goethe, the German poet, who has become the representative of the Occidental brain power whom those who have expressed themselves in writing. I have just learnt a translation of "Faust", but I cannot find the version I want because the translation is a mis-translation. It is so bad that the ideas are changed and so I have to endeavour to re-translate the sentence I want, as far as I remember it.

You know, the second part of "Faust" was written when Goethe was about 80 years old and the famous German historian Ludwig says that probably one of the main causes that kept Goethe alive during the last five or six years was only his desire to finish "Faust". Goethe himself felt that he would not live until he finished "Faust" and so he really finished "Faust" and a few months after he died at the age of 87. The concluding parts of the second part of "Faust" are in my opinion the most perfect expression of Goethe's psychology - of what is going on in him between the age of 80-87. I don't know whether anyone among you speaks German. I myself I like speaking German, but in quoting Goethe one should be allowed to make an exception, because his German is quite different from the type of German evolved after his death. His German is the German of the middle ages, evolved into something really psychologically expressive, so such as, that I am very much tempted to quote the original text. But I abstain because it would be useless to you. That he ~~says~~ in essence is the following: pap.

"What disturbs your inner mind you must expel.  
What does not inwardly belong to you, you must expel.  
If you ever have to experience stimulation  
from outside which threatens to overmaster you,  
you must endeavour to be very strong to get rid  
of it."

There are six lines.

I am translating as well as I can in a hurry, because I have to hurry, but I hope that this translation will help you to get what I mean.

Goethe, the most brilliant Occidental who has ever lived in the whole course of Occidental civilization as far as those who have expressed themselves in literature, are concerned; the most highly developed human being in the West and the most human of Eastern humans; he was born in a family which did not understand him. He went to schools which were a mere bother to him. He became the Prime Minister of a Government which was a mere joke to him. He lived with princes and princesses who were monkeys to him and he had to conform to conventions which were, naturally, absolutely ridiculous to him and was persecuted and followed by jealousy and childishness, even when he went into his bedroom. Even

his family affairs were prostituted. The most intimate details of his inner life were misinterpreted - wilfully misinterpreted, so that when his wife died in 1816, he ceased to desire connection with what was going on around him. He quite surely did his best to free himself from his environment to exist in spite of his environment.

That is the point which I want to make.

In this North-western environment, in this barren desert, where nothing was alive, the Chinese had to endeavour to live in spite of all, like Goethe. But there is a great difference between the two cases, because Goethe was conscious of the fact that all his environment was absolutely wrong. The Chinese had to put up with their environment, because their environment was nature. The Chinese had nothing except this environment. They did not know and do not know up to now how disastrous this environment was for them. The Chinese had to find a way of maintaining their existence in spite of all. While their environment was crushing all other senses they attempted to avail themselves of the one organ, which less than all other organs of the human body depends upon environment. This organ is the most powerful organ of the human body and is the one organ which expresses the character of the human being more deeply than any other organ - the brain. The brain was considered in China as the essential organ of the human body, and the brain became the determining factor of life.

In the next lecture I shall give you quotations from the Chinese classics - how the great sages of China expressed this psychological procedure in words.

In the papers we have announced a lecture on ~~as~~ for next week, but I am postponing that lecture, because I wish to give you the quotations from the Chinese classics as proofs of the ~~analogy~~ which I have just given. It is extremely important to discuss the fundamental attitude of China towards life as carefully as possible, because the fundamental attitude of China is of the highest scientific value. It is, in fact, an attempt at exploiting the brain exactly as the people of the West exploit nature. In so far as the real Chinese civilization endeavoured to exploit the brain, it was original, and it was scientific - scientific in so far as civilization 5000 - 10000 years ago could be scientific. The difference between Chinese, Indian and Occidental civilizations consist in this one point - in this one attitude; brain was considered as the judge of action. What to do - what not to do, was determined by brain - predetermined by brain. The number of stimulations, the quality of stimulations to be received by the body was fixed by the brain. From childhood on, the Chinese moral duty was to maintain the brain as far as possible in its original condition of quietness. Quietness of the mind, the lack of stimulation, is the ideal of real China, as you will see next time. I shall quote the sages of the sages which prove this statement.

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We may conclude this brief description of the science of Chinese psychology, by saying, that in Chinese life, all the senses, except those which are closest to the mind are considered of no importance whatever.

Therefore, Chinese civilization has never invented a bath tub and knows nothing of hygiene also nothing of road making. Look at the roads outside of this city - it is a Chinese municipal road. They are all like that. Even the motor roads having been used for a year look like that - they retrogress - they go back to their original condition. Their civilization consisted in nothing but literature, music and painting. The most sublime literature ever invented by human beings is Chinese. The most sublime psychology of music is also Chinese, and real painting, artistic painting, psychologically sound painting is to be found in China alone.

These three have been evolved from the highest sense organs; the only sense organs which were allowed to function in China. Speech - Ear and Eye. The sense of speech, the sense of hearing and the sense of sight, and therewith I am coming to the second chapter:-

## II. THE MANIFESTATIONS OF THE PSYCHOLOGICAL CONSTITUTION OF CHINA.

This original Chinese tendency of making of the brain the driving force of life and of endeavouring to maintain the brain, as far as possible in its original condition (which means to stimulate it as little as possible, or as tenderly as possible, or with as much subtlety as possible) this tendency led the Chinese, the real Chinese, to express themselves in building up a civilization which might be called exclusively esthetical. It refuses to acknowledge the facts of life and hides ugliness and it tries to circumvent physical facts which it cannot change. Because this driving force of Chinese esthetical civilization is a kind of brain power which is not evolved out of sense power, there is very often an open contradiction between what the Chinese thinks and what he does. Very many people notice that the Chinese are inclined to proclaim the most sublime principles and ideas but fail to put them into practice or that if they put them into practice they do it so badly that there is nearly nothing left of the original idea. That is perhaps psychologically to be explained by the fact that Chinese civilization is based upon this particular kind of brain power which is not evolved out of sense power.

This particular brain power of China leads to other manifestations which are equally astonishing and very often unsympathetic to the foreign observer.

I shall quote only one more example of this type of manifestation.

In daily life you notice very often a tendency to tell what appears to be lies. This tendency many foreigners find amazing. But we believe psychology will teach the foreigner in China, the Chinese is not really telling lies; that he merely says what he believes; what he expects to be; what he inwardly wishes to be. He is in this respect like a child - like a child he never lies. Like a child, he invents

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the thing which he expects and hopes to be and those who condemn the Chinese because they are living are just as wrong as the mothers who punish their children because they are living.

Foreign judges of China, as well as this kind of mother, prove that they have never carefully studied the psychology of the people with whom they are dealing. Their failure to study their psychology, is, of course, not their own fault, but only that of our schools, who either do not teach psychology at all or teach it in the abeuri fashion described by Dorsev.

The ~~realities~~ of what is usually believed to be living leads us immediately to that of the function of the one sense organ of the human body which is most intimately connected with brain. This sense organ is speech.

Speech is the highest sense organ - only human beings have speech because only the human being has a fully developed brain. That is what science teaches. Speech is a transformation of all kinds of sense impressions. What I see, is transformed in speech, into a sound. What I touch, is transformed by speech into sound. Speech is produced when all the impressions we receive by our senses have passed through the brain and have been transformed into sound. So nothing on earth is closer to brain than speech and all the great thinkers and teachers are great talkers and all the mentally active nations have a very rich literature. Therefore all the Oriental nations have tremendous treasures of literature. In China even the ricksha coolies talk and talk. If they can read a little they will do their best to make use of the light they obtain in the street while waiting for a fare, in order to do a little reading. They buy those little books for one or two coppers and they read them in spite of all. All the ricksha men like to talk, all the amahs like to talk, every farmer is delighted when he can talk.

They are not afraid of the Japanese as long as they can make wallah wallah. As long as they can say "Down with Imperialism" they are convinced that Imperialism is on the way to breaking down and when they say "Down with consular jurisdiction" or "Give us back the concessions", they believe that they have nothing else to do to abolish consular jurisdiction to get the concessions back. It is the greatest pleasure of the Chinese to talk and they are firmly convinced that by talking about things they really get them done. A nation which lives on brain energy more than on energy derived from ~~nature~~ any other organ contained in the body is bound to be a nation which worships the sense of speech.

To come back to my own experience. During the last 20 years I have had the greatest success in so far as the talking was concerned, but I have had no success at all in my attempts at seeing my plans realised in practice. I have found it nearly impossible to get things done in the way they should be done and found it equally impossible to make people realise that everything has its law in itself and that arbitrary alterations to projects destroy the possibility of their realization. I have found it very

easy to make people say "You are right". I am discovering more and more that it was a mistake to expect the Chinese to do the thing which they acknowledge to be right.

Thinking and doing are contradictions in China. There is no connection between the two. The great revolutionary leader Dr. Sun Yat Sen has revealed this fundamental weakness of China and therefore postulated that psychological reconstruction would have to precede material reconstruction in China. But this postulate has, up to now, remained a pious wish and neither Dr. Sun Yat Sen nor any of his successors have ever endeavoured to change this fundamental trait of Chinese psychology and to build a bridge between thinking and doing. It goes without saying that the building of such a bridge would be a psychological task of very first magnitude and that there was up to now no psychology available for such an undertaking. n 9

There is another Chinese leader who has also discovered the existence of the gap between thinking and doing in China. This leader is the famous Dr. Hu Shih. Dr. Hu Shih has pointed out that there exists in China a kind of religion, which he calls "The religion of names". He would like to call it a superstitious belief in the sunwise power of speech. This superstition causes the Chinese to take delight in the invention of slogans of the kind mentioned above and to believe that a new slogan means a step forward on the road of progress. It should be understood also that Dr. Hu Shih who has analysed the essential psychological trait of China with so much clear sight, has, as far as I know, never made the slightest effort to discover a cure for this psychological disease.

To continue with our study of the manifestation of the psychological constitution of China, we have to say that the second comparatively important sense organ in China is the ear. It is the ear which provides the technical means for the invention of speech. But the ear leads not only to the invention of speech and literature but also to that of the second great art of China. This second great art is music. What I shall endeavour to provide in ~~this~~ lecture on the Psychology of Chinese music will be based upon the outcome of the research which I made more than 20 years ago in Paris and London. At that time I published a great number of booklets on oriental music as a whole, not only in Paris and London, but also in Italy. I shall be very glad to have the opportunity of taking up again in the forthcoming lecture on music my former studies from a new point of view and I hope that the lecture on music will prove to be most useful for the discussion of problems most intimately connected with today's lecture. n 8

Also the manifestation of the third most important sense organ of China, which is the eye, I shall postpone to another day. On that day, in watching the function of the eye in China we shall analyse Chinese painting. This discussion on Chinese painting will be very closely related to that on Chinese music.

Today in concluding the second chapter I invite you to remember that in my conception the three senses - of speech, hearing and the sense of sight, are the only three which are used as a means of manifesting the psychological constitution of China.

### III. THE ILL-EFFECTS OF THIS PSYCHOLOGICAL CONSTITUTION OF CHINA

Some of these ill-effects we have already mentioned in the second chapter; but those which we shall discuss in this chapter are unmixed evils while those mentioned in the second chapter, to a certain extent, only what the French call "accidents de travail". The effects mentioned in the third chapter, because they are unmixed evils, will be very easily realised by you if you are living in China and have experiences of Chinese life.

In consequence of the habit of using only the highest senses, i.e. those senses which were most closely connected with the brain, all the lower senses were thrown out of employment, not only during two or three years of depression, but out of employment for 5,000 or 10,000 years.

We shall first briefly mention that also the highest senses in real China were only partly put to use by Chinese psychology, for instance, the sense of sight only in so far as it transforms things most completely, was allowed to function. But to have the sense of sight functioning as an ordinary ~~psychism~~ for convincing, was considered as degradation. To copy things as they saw them, to produce an art which would be something like artistic photography, was absolutely unimaginable and strictly forbidden by Chinese moral psychology. Also the ear was allowed to listen to long sounds, which had no clearly defined rhythm whatever. I shall, in my lecture on music, endeavour to let you hear as far as possible what these sounds were like. But anything like dance music, or like our jazz, was unimaginable to the real Chinese.

only.

As far as literature is concerned, stories like best of our novels, plays like our film-dramas, all these kinds of literature were entirely below the level of the real literature of China.

These three examples show that also the highest senses in China were allowed to function freely only in so far as their highest activities were concerned.

But the lower senses, for instances the sense of touch, the sense of sex, which is the strongest of the senses based upon touch and skin, were crushed out of existence by Chinese psychology. Sex is a combination of all the senses of the human body and therefore the most powerful of all senses. The more powerful the sense is, the more dangerous it was from the point of view of the real Chinese psychology which did its best to protect the brain against sense stimulation, and to preserve the original quietude of the mind. This is the real reason which underlies the Chinese habit of teaching young people that their parents must choose their wives or husbands. "Be your man in China - gets married without asking questions. In many cases when a Chinese sees his wife for the first time, he is horrified, but this feeling of horror does not prevent him from marrying and from having children. "askes, raskee, getting married, not a very important matter for a moral man". Sex is outside of his sphere of serious thought. "We worry about such things. "Lejo fatze" say the Chinese.

I should very much welcome a new Miss who would write a book on other China as she has written one on other India. The study of the influence of this attitude towards sex on the race and civilization of China would demand very careful research, and would require a specialist.

The absolute incapacity of appreciating the value of sex, meant naturally incapacity of producing any of the different forms of what we call love, because all forms of love including friendship between man and man, and woman and woman, are sublimations of sex, and all human relations are evolved out of sex. All nations which fail to sublimate sex, do not get to know what love is, and do not obtain the opportunity of exploiting any of the different forms of love many of which are so tremendously important as driving forces for the upbuilding of human society. Any so-called experts on China believe that when they point out that there is no real feeling of cohesion between the Chinese, no capacity of collaboration and organization, they have discovered one of the most serious effects of Chinese civilization, but psychology teaches that the root of this Chinese incapacity of collaboration and organization is to be found at the point which most of these experts never take into consideration. This point is the one which I have reached just now in pointing out that the incapacity of collaboration and organization is nothing but an outcome of the incapacity of bringing about the general feeling of human sympathy, which would be another form of sublimation of sex. I am here today making use of the example of neglect of sex to enable you to understand how disastrous the neglect of the development of the lower senses was in China.

I have one thing to add here which I believe to be very important. This Chinese attitude of considering all the lower senses to be of no importance, was intentionally and carefully developed, because, in weakening the lower senses, the brain was cut off from connection with all those kinds of stimulation which were considered as most dangerous in real China, the stimulations coming from nature. The ancient Chinese taught that the fundamental sin was abandoning oneself to matter, to nature; that we would call in one word, objectivity. This danger of committing a sin, a mortal sin, was avoided intentionally, avoided by killing all the lower senses, and this killing of the lower senses became a means of rendering the abandonment of the individual to anything like bodily physical stimulation, impossible. This Chinese tendency of killing the lower senses is therefore just as essential to Chinese psychology as it is dangerous for the maintenance of life power and of power of action in Chinese civilization.

We may add more facts which demonstrate the disastrous effect of this Chinese habit of neglecting the lower senses. Here skin is considered unimportant, people do not feel dirt, dust or uncleanliness of any kind. The neglect of the sense of touch leads not only to neglect of cleanliness but produces also the incapacity of keeping things in repair. Because of his lack of perceiving decay, the Chinese quite simply does not feel when things need repair. This incapacity of perceiving decay, is psychologically nothing but a manifestation of the lack of carefulness in developing what we have called above the sense of touch or skin.

You see how psychology helps us to obtain a real understanding of the facts of daily life in China. Therefore I hope that all of you will make use of the courses provided by the psychological group and take up this study of psychology as a means of understanding China. If Shanghai is a progressive city, Shanghai will endeavour to set ahead of London in applying psychology for the study of all forms of life. <sup>16</sup> The National Institute of Industrial Psychology in London

has up to now applied psychology only to the study of industry. What Shanghai would need, is to apply psychology to a much larger field of human endeavour and the China Study Center is ready to supply this need.

In conclusion, I invite you to ask yourself how the neglect of the lower senses in China is influencing Chinese modernisation. Chinese modernisation is a problem which we shall discuss in detail in our lectures introducing the seventh, eighth and ninth group of studies of the China Study Center, but today's lecture would be incomplete if we did not at least briefly mention the influence which the psychological constitution of China has upon the success of Chinese modernisation. Therefore I invite you to imagine what is bound to happen when the kind of psychology which I have just described is brought into connection with modern civilization, with electricity, steam power and all the other kinds of mechanical power, in brief, with a world where everything is done by machines, where machines are used by workmen who are physically so strong that they are desirous of doing more than their bodies can perform, and therefore avail themselves of machines to supplement their bodily strength. In China these machines are imposed upon a nation which has never had any strong desire of doing anything, which has considered quietness as an ideal, and worships Buddhas who sit with folded legs and folded arms, closing their eyes and concentrating themselves upon inner contemplation. "With folded legs, folded arms and closed eyes, the Chinese can live on five coppers a day, on two bowls of rice with some vegetables, and stay in a hut which is blown to pieces whenever there is a wind. The Chinese is not desirous of very much change. He is a great talker, a very weak doer. What he feels when he sees the foreigners moving about is somewhat like this: "These foreign devils, rushing about all day long, doing things the whole day long, damn fools they are! foreign devils, chasing about, depending on motor cars, big steamers, on telephones and radiograms. Always in a hurry".

Now that is what I believe to be one of the greatest of all human problems: this Chinese psychological constitution which has for thousands of years been built upon the principle of exploiting the brain, is quite simply forced out of existence by being subjected to influences of which it understands absolutely nothing, cannot understand anything because it was consciously trained not to understand anything. Because the Chinese are so very different from the foreigners, the foreigners curse them and find them incomprehensible. Are they so very incomprehensible? It seems to me that they are very much like what they are bound to be if one takes their original psychology into consideration. They are very delightful as human beings, and thoroughly disappointing as doers of things. They are an agricultural country which imports tremendous amounts of its staple food, rice, every year, whose main agricultural as well as industrial products are all decaying. For instance, tea, silk and porcelain.

What renders Chinese modernisation so desperately difficult is that Chinese brain-power, after having been kept away from intercourse with the physical universe, has lost its capacity of forming judgments concerning all questions which are related with matters of daily life and of physical

existence. In many cases, not only ordinary Chinese but Chinese leaders believe that what is their poison is their medicine. They take this poison and do not understand why they fall ill afterwards. They show very little capacity of judgment and still less capacity of arranging things in their natural sequence. They very often start at the end instead of at the beginning. They preach progress all the time, but very seldom really know where to begin, and when you, with the understanding of their psychology, make a suggestion and propose to do a thing for them, their procedure of following your advice, is very often so unsatisfactory that the success of your undertaking is rendered impossible. And at the end, instead of understanding their own weakness, they will hold you responsible for the failure. What can you do for a country which ~~previously~~ <sup>now</sup> prevents you from doing anything even when it believes that it has given you all possible ~~possibilities~~ <sup>possibilities</sup>?

But the modernisation of China will form the subject of at least three future lectures. Today, I believe, we be satisfied with the success of our attempt of discussing the ~~present~~ <sup>present</sup> and ~~present~~ <sup>present</sup> situation of China in its ~~present~~ <sup>present</sup>

-END OF THE FIRST LECTURE-----

## PSYCHOLOGY AND CHINA

### Over Stimulation of Brain in North-West

Before a meeting of the psychological group of the China Study Centre held yesterday afternoon, Dr. Victor Frene lectured on "The Psychological Discovery of China." The lecture was meant as an introduction to the work of the psychological group of the China Study Centre and will be followed by other lectures providing introductions to all the other groups of the China Study Centre. The next lecture on Monday next October 2, will discuss Chinese literature. The following one will deal with Chinese music. The fourth with Chinese painting. All these four lectures will supplement each other.

The lecture on "The Psychological Discovery of China," was divided into three parts:—China's psychological constitution, The manifestations of the psychological constitution of China, The ill-effects of this constitution.

In order to render the psychological constitution of China comprehensible to the foreign audience, Dr. Frene availed himself of the example of Goethe, who in an advanced age developed an attitude very similar to that of ancient China. This attitude of Goethe is very clearly expressed in a quotation from the second part of "Faust," which Dr. Frene quoted at great length.

In brief, Dr. Frene wished to explain that China in the North West, because of the unsavourable geographical and climatic environment was forced to rely on the only powerful stimulation available; this stimulation was derived from brain activity. Dr. Frene explained how this one sided dependence on brain stimulation led to the creation of Chinese literature, music and fine arts. The speaker discussed how the over-stimulation of the brain led to the under development of the lower senses and to the consequent decay of the power of action. This decay of the Chinese power of action was the fundamental defect of China of which foreigners living in China were generally aware. In conclusion Dr. Frene endeavoured to explain how this decay of the power of action influenced the modernisation of China.

The problem of the modernisation of China will be discussed with great care in the lectures of Chinese agriculture, industry and science, which will form part of the series of lectures to be given by Dr. Victor Frene at the China Study Centre.

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THE SHANGHAI SUNDAY TIMES, SEPTEMBER 24, 1933

To-morrow afternoon at 5.30 Dr. Victor Frene will give the first of a series of lectures at the Meeting Room of the China Study Centre, 48 Great Western Road. The Meeting Room is a Chinese Ancestral Hall, most picturesquely situated in a large garden, behind the Columbia Riding School. The first lecture will be entitled "The Psychological Discovery of China." In this lecture, Dr. Frene will endeavour to explain what he believes to be the psychological constitution of China and the determining factor of China's strength as well as weakness. The lecture will be followed by an exchange of views among the hearers and it is expected that each one of the lectures will lead to the formation of Round Table Discussion groups, like those which have held continuous meetings at the China Study Centre since May last. The second lecture, on Monday, October 2, will deal with the subject of Chinese Music, on which Dr. Frene has published a great number of essays in Paris and London.

NORTH-CHINA Daily NEWS

SEPTEMBER 17, 1933

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Office Hours 5-7 p.m. or by  
appointment. Telephone 35996  
x8924

## Foreign Mind Is Broadened At Study Meet

### Mental Recreation Found At Great Western Road Intellectual Parley

The meeting room of the China Study Center at 463 Great Western Road, behind the Columbia Riding School, is developing into a "mental recreation center" for foreigners, who, after a day's work, require "mental stimulation" of a more refined type. The lectures on "Omnia Juncta in Uno" ("All United in One") given by Dr. Frene at the China Study Center in May, have branched out into a series of round table discussions which provide every member of the discussion group with an opportunity of bringing forward his own experience and of obtaining new solutions for his own problems. In these discussions, which are led by Dr. Frene, the now natural science of psychology is, for the first time, applied to the com-

parative study of East and West and a new searchlight is thus thrown upon the whole life of the foreigner in the East. The first discussion group, which was formed in May as a result of lectures, is still meeting every Wednesday afternoon; and a second group is being formed now for the benefit of newcomers. This second group is scheduled to meet for the first time on Monday, July 3, at 5.30 p.m., at the same meeting room. This second group will again be exclusively composed of foreigners.

On July 8, daily meetings for Chinese in Chinese will be inaugurated at the China Study Center. In these meetings the question of regenerating China biologically, psychologically and politically with the help of the most modern humanized Western natural science, will be discussed by the participants. These Chinese meetings will take place under the auspices of Mr. Sun Po, the son of Dr. Sun Yat-sen and of Dr. Tsai Yuen-pai, the famous Chinese educationist. English and Chinese prospectuses will be obtained on application to the office of the China Study Center, 567 Bubbling Well Road, 4th Apartment, Flat 202, Tel. 6222.

O/C. Special Branch,

Dr. Frene advertised recently for a lady assistant and quite a number of young & middle aged women applied. His questions were as follows:- What kind of books do you read? What kind of study are you interested in? Have you any business experience? etc. Two ladies know to me applied and were informed that they were too experienced for the position. They were asked to leave their phone No. An old woman in the employ of the Dr. stands at the door and assured the women that the Dr. is strange at times, but that they will soon become accustomed to him.

23/9/33



CHINA STUDY CENTER

Three Public Lectures

May 6, 13, 20

SUBJECT: "Omnia Juncta in  
Uno" For details please apply  
to 587 Bubbling Well Road, Flat  
208, Telephone 35996. 1221

## DR. VICTOR FRENE'S CHINA LECTURES

### Careful Consideration Given To Chinese Painting

From psychology through literature, music and painting down to the question of efficiency of manual labour and to that of the education of productive power and buying power, that was the road along which Dr. Victor Frene has guided his hearers in the course of the four lectures on Chinese problems which constituted the first series of his lectures given at the Meeting Room of the China Study Centre.

The last of the four lectures was entitled "Hill-Water Pictures." This lecture was given yesterday (Monday) afternoon. It was divided into three parts: (1) What Painting means to China. (2) The Comparative Value of Chinese Paintings. (3) Elements of the Psychology of Hill-Water Pictures. The lecture was brought to its conclusion with a discussion of the question of China's manual efficiency.

In this lecture, Dr. Frene demonstrated the fact that Chinese painting, in its essence, was not a reproduction of objects but meant to serve as what, in modern terminology, would be called a collection of ergographs, descriptive of nothing except the movement of the brain-energy of the painter himself. Therefore the only kind of Chinese paintings to be considered as fully representative of Chinese civilization were the so-called "Hill-Water Pictures" and all other types of Chinese painting were more or less fragmentary expressions of the original character of China. The art of technical drawing was more or less non-existent and even portraits were unsatisfactory. The value of colour also was never fully understood in ancient China.

Dr. Frene endeavoured to explain the causes of this defect and suggested certain fundamental remedies, the details of which will be discussed in another lecture entitled "The Education of the Buying Power of China."

44.5



Above.—DR. VICTOR FRENE, who has been giving a series of interesting lectures on things Chinese at the China Study Center at 468 Great Western Road.

THE fourth and last of the first series of lectures to be given by Dr. Victor Fréne in the meeting room of the China Study Centre in 468 Great Western Road, will take place to-morrow at 5.30 p.m. This lecture will be entitled "Hill-Water Pictures". Dr. Fréne will discuss in this lecture the one art of China which has already won a more or less international recognition, the art of painting and particularly the most original kind of Chinese pictures, which are, in Chinese, called by a name the English equivalent of which would be "Hill-Water Pictures".

J. H. G.  
J. H. G.

## A MUSICAL NOVELTY FOR SHANGHAI

### Chinese Psychology and Occi- dental Natural Science

To-morrow, at 5.30 p.m. Dr. Victor Frêne will give the third of his series of lectures at the meeting-room of the China Study Centre, 468 Great Western Road, speaking on "Chinese Psychology and Occidental Natural Science combined in Music." Dr. Frêne will briefly explain the psychological and scientific theories which form the background of his writings on musical psychology and Oriental music, and then, for the first time in China, will demonstrate his new method of musical interpretation, evolved out of a combination of Chinese musical Psychology with Occidental natural science. Dr. Frêne intends to form a choir for songs from the Chinese "Classic of Poetry," to demonstrate his procedure more fully, and all music-lovers are invited to make use of the first opportunity to become acquainted with the new musical conceptions, the practical application of which should provide Shanghai with a new, purely scientific, psychologically sound, and truly international form of musical self-expression.

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On Monday, October 2, at 5.30 p.m., Dr. Victor Frene will give the second of his series of lectures at the meeting room of the China Study Centre, 468 Great Western Road. This lecture will be entitled "Literature and Life in China." In this lecture, Dr. Frene will avail himself of the Chinese Classics in order to demonstrate to his hearers the doctrines by which the psychological constitution of China, described in his first lecture, was developed into a system, rendered permanent and propagated from the North West to Central and South China. These quotations will also explain the mental attitude from which Chinese poetry, music and painting originated thousands of years ago; so that Monday's lecture will form an introduction to the following lectures on Chinese poetry, music and painting. For the convenience of those who have not been able to assist at the preceding lecture, mimeographed copies of that lecture will be obtainable before the beginning of the second lecture. The lecture on Chinese music which it was intended to give on October 2, has been postponed to one of the following Mondays.

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## PSYCHOLOGY AND CHINA

### Over Stimulation of Brain in North-West

Before a meeting of the psychological group of the China Study Centre held yesterday afternoon, Dr. Victor Frene lectured on "The Psychological Discovery of China." The lecture was meant as an introduction to the work of the psychological group of the China Study Centre and will be followed by other lectures providing introductions to all the other groups of the China Study Centre. The next lecture on Monday next October 2, will discuss Chinese literature. The following one will deal with Chinese music. The fourth with Chinese painting. All these four lectures will supplement each other.

The lecture on "The Psychological Discovery of China," was divided into three parts:—China's psychological constitution. The manifestations of the psychological constitution of China. The ill-effects of this constitution.

In order to render the psychological constitution of China comprehensible to the foreign audience, Dr. Frene availed himself of the example of Goethe, who in an advanced age developed an attitude very similar to that of ancient China. This attitude of Goethe is very clearly expressed in a quotation from the second part of "Faust," which Dr. Frene quoted at great length.

In brief, Dr. Frene wished to explain that China in the North West, because of the unfavourable geographical and climatic environment was forced to rely on the only powerful stimulation available; this stimulation was derived from brain activity. Dr. Frene explained how this one sided dependence on brain stimulation led to the creation of Chinese literature, music and fine arts. The speaker discussed how the over-stimulation of the brain led to the under development of the lower senses and to the consequent decay of the power of action. This decay of the Chinese power of action was the fundamental defect of China of which foreigners living in China were generally aware. In conclusion Dr. Frene endeavoured to explain how this decay of the power of action influenced the modernisation of China.

The problem of the modernisation of China will be discussed with great care in the lectures of Chinese agriculture, industry and science, which will form part of the series of lectures to be given by Dr. Victor Frene at the China Study Centre.

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THE NORTH-CHINA DAILY NEWS, SATURDAY, SEPTEMBER 23, 1933

CHINA STUDY CENTRE

*Foreign Department  
Psychological Group*

LECTURE BY DR. VICTOR FRENE  
THE PSYCHOLOGICAL  
DISCOVERY OF CHINA

on Monday, September 25, 5.30 p.m.  
at the Meeting Room,  
468 Great Western Road  
(behind the COLUMBIA RIDING  
School).

All are welcome.  
Inquiries Telephone 35996

x9123

52, For very discreet inquiries  
and report please.

W. S. Prokofieff.  
Sept 23/33

SHANGHAI MUNICIPAL POLICE.

REPORT

Special Branch, 19.11.1932

Date: Nov. 5, 1932

Subject (in full) The China Study Centre - Victor Westharp-Frene.

Made by D.S.I. Golder

Forwarded by

Mr. Robertson, Supt

Victor Westharp-Frene, aged about 50, of heavy build, yellow complexion, round face, slightly bald and claiming to be a German subject, arrived in Shanghai by the S/S Sinkiang from Canton on June 20, 1932. He brought with him some ten cases of books.

His movements since his arrival in Shanghai have been quite open and bear out to a great extent his claim to be here with the intention of establishing a school, for which purpose a house has been rented at No. 884 Yu Yuen Road.

The subject, during a conversation with the undersigned lasting some considerable time, showed himself as something of a fanatic. He stated that he had been in China for 20 years during ten of which he lived as a native in various of the northern provinces. He is undoubtedly a Sinophil and has made a profound study of the Chinese language.

In answer to a question relative to his supposed connections with the universities of Canton, Westharp-Frene stated that he had at no time been employed by any particular establishment, but had from time to time delivered lectures on Psychology to the more advanced students. He made a great number of confusing references to his method of teaching the Chinese language which would appear only to appeal to persons with highly developed pro-Chinese tendencies, in so far as a condition of tuition is that the student must live and conduct himself very much as do the Chinese.

In conclusion the general information at hand regarding the subject of this report is substantially as that submitted by D.S. Prokofiev under report dated Sept. 9, 1932.

1932

O. 9. Riddonson

Note & return

Mark in the correct No. D. S. E. Z.

Officer i/c Special Branch. W.H.K.

O. i/c S.

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SHANGHAI MUNICIPAL POLICE.

Station Reference No. 265. REPORT (1)

Bubblingwell Station,

Date Oct. 31st, 1932.

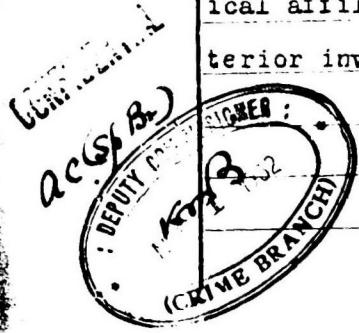
Subject (in full) Reported suspicious movements of occupants of No. 884 Yu Yuen Rd.

Made by D.S.I. Widdowson. Forwarded by *L. T. Trap. T. Ring*

Sir,

On the 29-10-32 Mr. Ho Koh Sung (19, 19) manager of the Land Bank of China, who resides at No. (864) Yu Yuen Road, complained that the occupants of the above address appear to be suspicious characters. He states that students hold meetings there at all hours of the day and sometimes loafers assemble with the students, and hold discussions which last until the early hours of the morning.

Observation was kept on the place during the 29/30-10-32 but nothing of a suspicious nature was noted. The premises appear to be used quite normally as a school. A board outside the house is inscribed "China Study Centre" in English, there is no Chinese translation. Apart from the usual school paraphernalia, there are three single beds on the premises, and one female servant appears to perform all the housework. Whilst there appears to be nothing criminally suspicious about the place, I beg to suggest that the A.C. Special Branch may wish to make further enquiries regarding possible political affiliations, therefore no attempt has been made to conduct interior investigations.



D.C. (Crime)  
Information.  
Suggest to pass to  
Special Branch.

*W. Kay*  
D. S. I. *W. M. Widdowson*  
D. D. O. "B" Div. 11/132

## SHANGHAI MUNICIPAL POLICE.

## REPORT

Special Branch S12, SHANGHAI

Date September 1, 1931.

Subject (in full) "Mr. A. Frene, a Frenchman".

Made by D.S. [unclear]. Forwarded by DBK. D.

In reference to the advertisement published in the "Shanghai Daily" of Aug. 31, 1931, relating to the proposed establishment in Shanghai of a residential club for foreigners irrespective of nationality, under the title of the "Yi-Te Culture," consider of it that the manager of this club is a certain Mr. Frene, a Frenchman, who is residing in Shanghai, telephone 4-101.

It is to be a residential club in the Western district, Shanghai, arrived from Canton on Aug. 18, 1931, an article concerning him in the China Daily, in which it was stated that "Mr. Frene, who had lived in China for nearly twenty years, had come from the Chinese government to the interior, and during the time he had resided in the Institute General of Education, Tsin-ting, in the scientific school of China and the Chinese, arrived in Shanghai after taking the examination to become a naturalized Chinese citizen." It was also mentioned in the same article that Mr. Frene proposed to hold a series of lectures for foreigners and Chinese at the Association for International Cooperation, No. 387 Route Teng-chun.

Mr. Frene who is believed to be of German nationality, is unknown to the staff of the local German Consulate-General. He is known to have visited Shanghai on at least two occasions during the past five years, coming from Canton. It is reported that he is an excellent Chinese scholar, and that his attitude is strongly pro-Chinese.

As will be seen from the attached prospectus, he proposes to open on October 1, 1931 an establishment in the Western district, in which people desirous of acquiring a knowledge of the Chinese language and Chinese culture, can reside.

## SHANGHAI MUNICIPAL POLICE.

Station, .....

## REPORT

Date ..... 19

(2)

Subject (in full).....

Made by .....

Forwarded by .....

The medium of expression in all things pertaining to the establishment will be purely Chinese. Cost of living will range from \$150 to \$270 per month exclusive of charges for instruction in the Chinese language. Besides this, persons residing outside will be catered for in the matter of instruction in Chinese.

When interviewed at the Palace Hotel, Mr. Westharp-Frene stated that he had been resident in China for the past twenty years and had lived the life of a native for a number of years in Shansi and elsewhere, and was convinced that the only way foreigners could acquire a true perception of things Chinese is to live as near as possible to the life of a normal native and in the atmosphere he will endeavour to create at the "Headquarters" (the China Study Centre). By this means it is hoped to create a better feeling of understanding between the Occident and the Orient.

*G. R. Kofler*

D. S.

Officer i/c Special Branch.

*Rey*  
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*Note*  
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*JR*

THE CHINA PRESS, THURSDAY, AUGUST 11, 1932

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## CHINA STUDY CENTRE

### RESIDENTIAL CLUB

for foreigners of all nationalities: ladies and gentlemen, married or single, children included.

#### PURPOSES:

1. Easy and quick knowledge acquired of the Chinese language by using Chinese as medium of expression in daily life.
2. Cultivation of understanding between China and the West through social intercourse (in Chinese) and exchange of ideas between foreigners and Chinese.
3. Introduction of modern scientific Western ideas as well as procedures adaptable to Chinese mentality and really helpful to Chinese progress in China, by means of Chinese translations of carefully selected Western publications.
4. Systematic propagation of knowledge of China in foreign countries by publication of articles and booklets based upon individual experience of Chinese life passed through the sieve of the most reliable scientific agents.

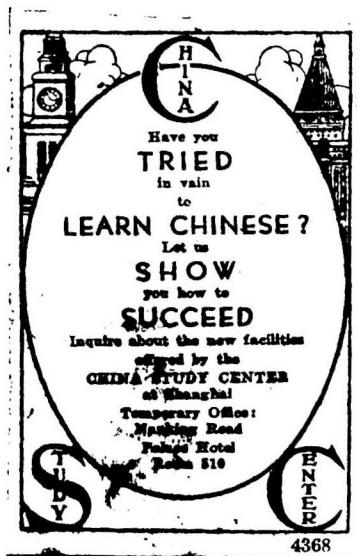
NOTE: A centrally situated inquiry office for globe-trotters visiting Shanghai will be opened in due course. Demands for information in first instance, kindly address to the Foreign Secretary, "China Study Centre," Palace Hotel, Room 50, Shanghai. Interviews daily, including Sundays and holidays, by applying to the Foreign Secretary, at the same address, between 6 and 8 p.m.

For discreet inquiry  
and report please. This  
may prove a useful  
mine of information.

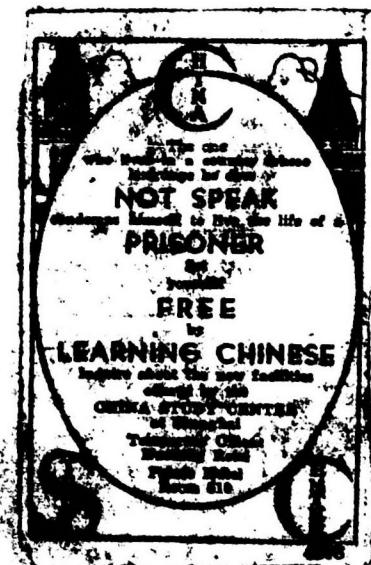
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CHINA DAILY NEWS, SEPTEMBER 7, 1952



CHINA DAILY NEWS, SEPTEMBER 8, 1952



MR. Victor Frene, who has lived for nearly 20 years in China and spent more than 13 years in the interior, applying the psychological knowledge acquired at the Institut General Psychologique, Paris, to the scientific study of China and the Chinese, has arrived in Shanghai, after having taken steps in Nanking to become a naturalised Chinese citizen. Next month, he will conduct two summer courses, one for Chinese on the subject "Creative Reconstruction" and another, for foreigners, on "What Every Foreigner in China Ought to Know." Details of these courses will be announced later. Mr. Frene's first public appearance here will be in connection with a series of three lectures in Chinese on June 30, July 2 and July 5 at the Association for International Cooperation, 383 Route Ferguson. These lectures, which will start at 5 p.m. each day, will be devoted to Goethe and the first will be entitled "A Really Internationally-Minded Man." Chinese-speaking foreigners will be welcome to attend and applications for seats should be made to the Association. At the end of July, Mr. Frene will act as aesthetic interpreter to Mr. Chen Shu-jen, the famous painter, who is giving an individual exhibition of his paintings.